

Sayyid Abul Ala Maududi





(The Speech delivered on 30th March, 1942, from All India Radio Station, at Lahore).

Today is the day of great bounties for the world, because on this date, the trailblazer of this planet, Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) had arrived in this world. Though, Islamic law has not declared the birthday of Prophet Muhammad (P.B.U.H) as EID, nor has it established any customary practice for its celebration, but if people consider it as EID, due to this being the day of arrival of the greatest Prophet (P.B.U.H) of Allah and the peerless saviour of the world, and observe it as a day on which the biggest blessing of Allah for mankind came into existence, then there is no harm either. However, the manner in which it should be celebrated is not all about eating and drinking, electrification of private and public premises, taking out processions and parades, and undertakes wasteful and exhibitory activities for mere entertainment and self satisfaction. If you do this, then there will be no distinction between you and the ignorant communities. They too celebrate distinguished events of their history through fun, fete and frolicking and if you also ape their style of celebration, then you will meet their consequences only.

Islam has evolved a noble style for commemorating remembrance. The most remarkable of which is the sacrifice of Prophet Ibraheem (P.B.U.H) , to commemorate which, Allah has laid down the criterion of prayers and Sacrifice of Eid-ul-Azha and Haj. After considering this, you can assess as to how Muslims should celebrate the memory of great historical events. You should also ascertain that how this date of 12th of Rabi-ul-awwal does holds any significance for you. It was not because a baby boy was born in the family of an Arab individual, but because that day the greatest prophet was sent down on the earth and through whom humanity received guidance of Allah, and through whom man literally learnt to be human, whose individuality was the blessing for the entire humanity and who spread the light of faith and noble deeds across the earth. Thus, if these are the reasons for the significance of this date, then it should be observed by extending the same message of Prophet Muhammad, more on this day than any other day. Take some lessons from his character and from his teachings, and at least his message should be resonated in such a manner that it remains effective for coming one year. If you commemorate like this, then it will truly demonstrate that you sincerely consider the birthday of Prophet Muhammad (P.B.U.H) as EID. But if it is confined to fun, food and frolicking then it will not be an Islamic EID but it will only be an ignorant celebration that has no significance.

In line with today's pertinence, I shall deliver the sermon, relevant to the occasion. Allah has stated in His Holy Book that the Prophet, whom I have sent, has been sent so that he is followed. This is also the reason why it is mandatory for every Muslim to follow him, because he was also Prophet Sallallallhu Alaihi Wasallam (P.B.U.H) of Allah. Besides this generic instruction, Allah has also

issued specific commands to Muslims pertinent to the status of Prophet Muhammad, which are given below:

Say : "If you do love Allah, follow me: Allah will love you and forgive your sins: For Allah is oft-forgiving, Most Merciful." (3:31)

The answer of the Believers, when summoned to Allah and His Messenger, in order that he may judge between them, is no other than this: They say, "We hear and we obey." (24:51)

Is it not fitting for a believer, man or woman, When a matter has been decided by Allah and His Messenger, to have any option, about their decision: If anyone disobeys Allah and His messenger, he is indeed on a clearly wrong path. (33:36)

But no by the Lord, they can have no (real) faith. Until they make you judge in all disputes between them, and find in their souls no resistance against the decisions but accept them with the fullest conviction. (4:65)

Deem not the summons of Messenger among yourselves like the summons of one of you to another. (24:63)

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Nor it is right for you that you should annoy Allah's Messenger. (33:53)

Those who annoy Allah and His Messenger, Allah has cursed them in this world and the Hereafter, and has prepared for them a humiliating punishment. (33:57)

Let those beware who withstands the Messenger's order, lest some trial befall them. (24:63)

O you who believe ! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as you may speak aloud to one another, lest your deeds become vain and you perceive not.(49:2)

You will not find any people who believe in Allah and the Last Day, (but) loving those who oppose Allah and His Messenger, even though they are their fathers or their sons, or their brother or their kindred. (58:22)

Say: **If it be that your fathers, your sons, your brothers, your mates, or you kindred: the wealth that you have gained; the commerce in which**

you fear a decline or the dwellings in which you delight are dearer to you then Allah or His Messenger, or the striving in his cause; then wait until Allah brings about His decision: and Allah guides not the rebellious. (9:24)#

It is difficult to state all relevant verses here. My sole objective is to make you understand as Muslim that what is the nature of your relationship with Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H). This fact is highlighted by few verses that I have stated above. It is evident from them that an individual ceases to be Muslim unless he is obedient to Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H). if Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) gives some instructions and in turn if some one says that I do not accept this, then it shows that his heart is free from Faith. The demand of Faith is to bow down after hearing the command. Faith can not co-exist with ifs and buts.

Now please listen carefully, the instructions Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) has given on behalf of Allah. Thereafter every individual should go on assessing the level of faith in his or her heart and how sincere Muslim he or she is.

1. Muslim is one from whose tongue and hand Muslims are safe. Means who does not trouble his fellow brothers-in-Islam either through his tongue or his hands.
2. None of you can be Faithful unless he prefers the same path for others, which he chooses for himself. Means that way you want your own well being, similarly you should desire it for your brothers-in-Islam and the way you do not want to harm yourself, do not wish the same for your brother.

Hazrat Abuzar Ghafari Razi Allahu Anhu narrates that one I had picked up fight with some one and I abused him. Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) heard it and said, "You still have shades of ignorance left in you and Islam has not completely entered your life."

Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) states that here are four attributes of hypocrisy and the one who has all of them is an accomplished hypocrite and the one who has one them, he too has one part of duplicity. First sign is that when some thing is handed over to him in good faith, he swindles it; secondly, when he converses, he certainly misrepresents ; thirdly when he promises or enters into a contract with someone, he invariably backtracks; and finally, when he has a brawl with somebody, he turn abusive and gets down to humiliate his opponent, through wrongful means.

Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) stated: a Muslim is the brother of another Muslim, he himself will not suppress him nor will he hand him over to a cruel. One who is busy fulfilling the needs of his brother, Allah does the same for him; and the one who saves fellow Muslims from inconvenience, Allah will curtail one of his pains of the Day of Judgement; and the one who conceals the deficiencies of a fellow Muslim, will receive the same treatment from Allah on the Day of Judgement."

Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) says: "Help your brother, whether he is tyrant or aggrieved." When his companion sought clarification that we shall certainly aid the oppressed but how should we help the cruel? He replied, "The aid of an oppressor is to hold his hand so that he does not commit atrocities."

On another occasion he said: "Beware of the curse of an oppressed, because there is nothing between him and Allah, means it directly flies to the thorn of Allah."

Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) stated: the one who deprived his Muslim brother from his rights or has caused damage to his respect, wealth or any other thing, he should compensate him in this life only or else if it is carried forward to the day when money or other material objects would not exist, rather he will have to pay out of his good deeds or a part of a tyrant's burden will be shifted to his account."

Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) enumerates: "If someone has grabbed even an inch of land, he will have to wear a collar in his neck, seven times that weight of that land."

Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) said that three sins are the gravest:

(1) Sharing the Unity of Allah with some one
(2) Disobedience of parents and recklessness towards their rights and
(3) Lying and false testimony.

He further stated that Gabriel (Jibra'eil) told me so repeatedly about treating the neighbour decently, that I began to wonder whether they would be entitled to share the inheritance as well.

On another occasion, Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) said, "That person is absolutely apostate, completely faithless whose neighbour is scared of his mischief."

One more tradition of Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) is : The one who is faithful should not cause pain to his neighbour, treats his guest with respect; and when speaks, it should be with kindness or else remain quiet.

Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) stated that one of worst persons, on the Day of Judgement, would be the one who has dual face , means if he meets one of the two rivals, he speaks in his favour while meeting the other rival, takes his side; speaks one thing on the face and another behind the back.

Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) said:
Abdication of prayers (Salat) lies between man and infidelity. It means that there is one stage in between approaching infidelity from Islam and that is forsaking prayers. If you have renounced prayers that means you are hanging between Faithlessness and Islam, one step more and you will enter the boundary of apostasy.

On one occasion, Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) enumerated: those who stay at home, even after hearing azaan, I feel like torching their homes. There are numerous traditions for the reiteration of prayers, but I have talked about these two only, from which you can assess that how strong is this instruction, and what is the meaning of this defiance. This is with regard to that farz from which Muslims are becoming usually oblivious these days.

Secondly, you must also know about the sin which is proving most disastrous for Muslims, meaning interest based financing. Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) has categorically stated that taking interest, paying interest, keeping record of and being witness to it are all prohibited, and men committing any of these acts will be punished in hell.

Brothers, you celebrate EID-E-MEELAD UN NABI, it is very nice, but I would only say that at the time of entering the *darbar* of our chief, just think what face are taking to that pious spirit. If a servant lapses, then he fears in facing his employer and tries to hide away. Then how should we face someone whose one or two instructions are not defied every day but numerous. O Allah! Guide me to comply with the instructions of my Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) and to my brothers as well.

Second Speech

Today is the anniversary of the birth of an incredible personality, who arrived as a boon for the entire humanity and brought with him a set of principles, pursuing which guarantees even triumph and well-being for every individual, every nation and country and the whole mankind. Though this day comes every year, but this year it has come at such a crucial time when inhabitants of the earth are more indigent of the guidance of that

sagacious person, than ever before. It is difficult to say whether Mr. Bernard Shaw made this statement consciously or not, but whatever he stated was absolutely fitting that "Had Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) been the dictator of the world, at present, then peace would have been prevailing in the world." I would go one step further and say that, though Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) is not present in this world, yet the doctrine presented by him are available hook line and sinker. If we sincerely presume his tenets as Dictator, then all the evils can be rid, the fire of which has turned the abode of humanity into hell.

Over fourteen hundred years back, when Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) set his foot on the earth, that time his own nation had reached the nadir of moral ebb, chaos and turmoil. Qur'an has explained the situation of that, in these words: you were standing on the edge of fire-filled pit, from which Allah rescued you. Other countries of the world had no better condition than this. Persian and Roman empires were, then, the biggest cradle of human civilization, and both of them were engulfed in mutual hostilities on the one hand and domestic economic inequality, economic distinctions and religious rifts on the other hand. Under these circumstances, Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) got up and within a span of 23 years, not only did he change the shape of Arabian peninsula, but the movement which set off under his command from Arab, within a quarter of a century, reformed a large portion of the earth, from the borders of India to North Africa, in culture & civilization, economics & politics, and all other sphere of life.

How this revamping was achieved? It is difficult to spell out the details in one brief talk, but I shall present you its broad principles:

The very first point which he stressed upon was that all human beings should recognize only Allah as their real King, real Owner, the Most Wise and the Sovereign. Do not accept to the subject of anyone else other than Allah, should bow down to the highest authority of Allah, not only within the limited confines of religious matters, but in every sphere of life. Besides, second important aspect of his preaching was that human sovereignty and recklessness should come to a grinding halt. Every person, individually, considers himself to be accountable to Allah, and similarly human organizations too, whether they are in the form of families and clans or sections; in the form of nations or governments and states. Nevertheless, all of them should consider themselves responsible and accountable before Allah. The very image of men, which Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) presented, was that of a representative or deputy of Allah on the earth. In whatever and which ever capacity he is empowered, that is essentially not his own rights, rather they have been entrusted by Allah and in its dispensation he is answerable to Allah.

On the basis of supreme sovereignty of Allah and every human being his deputy, Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) established the relationship of equitable unity and cooperation among human beings which could not have been achieved otherwise. Race and lineage, language and colour, national and economic interests and all other elements forming the genesis of the society, necessarily divide human beings into various groups and make them rival of one another. Even if they find unanimity among themselves, that compatibility is temporary and purely on selfish motives. Conflicts and hostilities are the natural outcome of this division and injustice is its mandatory consequence. There is no way to avert this, except having the entire humanity united on the allegiance of Allah and by making them aware of their accountability before Allah, they should be persuaded to do justice.

Instead of nationalism and socialism, Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) laid the foundation of universal social life on the basis of obedience of Allah and Kilafah. He moulded every aspect of that life into durable moral principles. His morality were not meant for reclusive saints, but for very people who run the show on the earth like farmers, landlords, labourers, industrialists, traders, customers, cops, jurists, administrators, governors, soldiers, supreme commanders, ministers, and diplomats. Each of these functionaries were made to adhere to moral code within its precincts, the bolting and unbolting of which and the making and breaking of its principles would not rest on the desires of any individual or masses. He disciplined. All facets of human life on the basis of rectitude, whether it is social or interpersonal relation, are or culture, trade or commerce, politics or administration, international relations or war and peace. Everything that is linked to human life was denied the right to bloom and prosper independent of moral restrictions.

These are the broader principles depended on which the reforms program of Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H). The strategy he adopted to implement this program commenced from individual reform. He did not overlook the fact that every map of collective reforms eventually depends upon the success of individual reform. Even the best of programs can not be successfully implemented with having people of loose character and questionable standing along. Flaws in the character of individuals may cause serious damage in the implementation of a noble system, which can not be averted by merely theoretical remedies. Theoretically, whatever imaginary precautions one can take for the prevention of deficiencies. But practically, if the people who are responsible for executing the conceptual plan are vulnerable to desires, vested interests and partisan; if they lack true piety and character, then despite your utmost caution, there would be impediments for your plans and that too from quarters which you never expected. On the contrary, by looking at the black board, you can prove the

possibility of a number of loopholes. But if a reliable team is available for executing this plan, then their correct actions will plug the holes, which you think can pop up in your hypothetical simulation.

This is why Prophet Muhammad Sallallallhu Alaihi Wasallam (P.B.U.H) expended all his energy on the grooming of such human capital that could put his plan of transforming the world into action in the best manner. He produced people who were God-fearing and pious under every situation. Who held themselves accountable to Allah in every sphere of their lives? Who restrained themselves from every single deed which they suspected could make Allah furious with them and who were willing to dedicate themselves to a cause which they felt would please Allah. Who could sacrifice everything which could win them favour of Allah? In whose heart there was no fear, no greed of favours or desires of awards from anyone other than Allah. For whom there was no distinction between their private and public lives. Who were as pious, decent, and virtuous behind the veil as they appeared in front of the whole world? Who could prove to be trustworthy, if they were entrusted with the responsibility of protecting the life, property and honour of the servants of Allah? If they took oath on behalf of their self, nation or government, they would not back track. If they were made jurist, they would not be held cruel. If they undertook commercial transaction then they would not be declared as crooks. They might be slow in claiming their rights, but will be quick in dispensing others. They used their intelligence, prudence, diligence and qualifications for truth and justice and for the welfare and prosperity of humanity and not for deceiving and depriving others from their rights because of individual and national gains.

After spending full 15 years for the development of such people, Prophet Muhammad Sallallallhu Alaihi Wasallam raised a task force of handful of true believers which was not committed to the reforms of only Arabian Peninsula but for the mankind of the whole world, and which was comprised of people other than Arab nationals also.

Having raised this team, he moved on to make large scale efforts to bring about social reforms and in merely eight years, brought comprehensive social economic, cultural and political revolution on the land of Arabian peninsula, spreading over 15,00,000 square miles. Then, the same team, which was integrated by him, accomplished its task of reforming Arabs, proceeded further and showered the grace of this revolution, which was initiated in Arab, over a large part of the then civilized world. These days we hear the idea of new world order everywhere, but we fail to understand that how the very fundamental flaws which have ultimately turned the old system into turmoil, if still exist in the new system, with a different face, can be considered a new order? It would essentially be the same system

whose bites and stings have pushed us to the deathbed for which we are seeking antidote of he new system. Fearlessness and apathy towards Supreme authority of Allah by human beings, national and racial distinction, political and economic self-interest of nations and regions an don-God-fearing people ruling the roost are the real drawbacks which have been destroying the humanity till date and will continue to do so if our life style remains the victim of the same evils. If reforms are to be brought about, then only on those principles through which one of the greatest well-wisher of humanity not only guided us, centuries back, but practically showed us reforms.



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